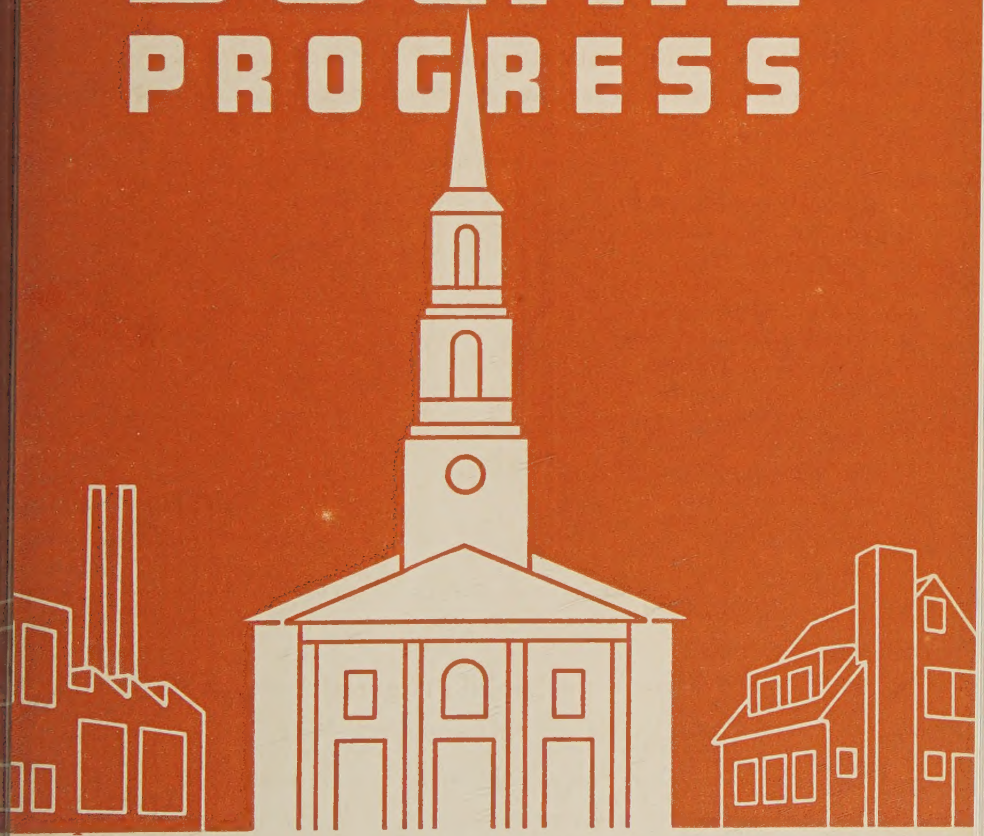
SOCIAL PROGRESS



e Future's Broadening Way

e Fight Against National Lottery

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MARCH 1943

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Social Progress

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SOCIAL PROGRESS

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The Future's Broadening Way

By Frederick Andrew Roblee *

The future belongs to God and to those men and women who have vision to see his unfolding purposes and who have the courage to be numbered among the true pioneers in each new generation.

THE great prophetic teachers, whose lives and works are recorded in the Bible, made the unfolding purposes of God the ever-vital theme of their messages. Many failed to understand them during their lifetimes, just as many fail to understand the prophetic message of the Bible now. In times of prosperity, these great teachers often seemed to be black pessimists—the harbingers of doom! In times of great calamity, on the other hand, they often seemed to be the optimists—the men with a vision and a faith for the future.

The prophetic teachers of the Bible concerned themselves with three great matters: man's duty to God; man's duty to man; and the meaning and high use of suffering.

First, they saw the highway which God wanted men to build through the wilderness, and they called the people to build and to travel that road. Thus it was that Moses led the Hebrews out of Egyptian bondage, and the great prophet of the Exile, the "Isaiah of Babylon," saw God's highway and, even amid foreign bondage and oppression, gave divine comfort to the people. Likewise, Jesus, greatest of all the prophetic teachers of all history, saw God's highway leading out to an ever-broadening future. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The prophets were first of all concerned with man's duty to God.

They were no less concerned about

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man's duty to man. Indeed, their message was that no one could really love and serve God unless he loved and served his fellow man also. The prophets saw and defined man's duty toward other men in ever-enlarging and more-inclusive wholes: the individual to his family, the family to its tribe, the tribe (or group) to the nation, and the nation to the world. The prophets were right: there can be no stopping point short of the all-inclusive whole. Jesus expressed the prophetic message thus: "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

The prophetic teachers of the Bible were concerned, in the third place, about the meaning and the high use of suffering. They sought meaning and purpose in suffering that would lift it above the blind animal level of pain and frustration. And they found what they sought. They came to see and to teach that much suffering is the consequence of wrong choices, but that it can be a great and constructive discipline toward great and good ends. Isaiah spoke of the Suffering Servant of the Lord: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Jesus fulfilled that ideal.

What is the relevancy of this message to our twentieth century? What is man's duty to God today? The answer comes as if it were spoken this morning: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The most important thing to see and to make clear to others is that there is a way out of the present impasse in the world's affairs. There is a way out, and it is our duty to God to find it and make it known. Today, amid the most devastating calamity of modern history, we Christians must be people of vision and faith for the future: we must be "God's optimists" in a world of despair.

What is man's duty to man today?

First, there is the change from the old economy of scarcity to one of potential abundance. Students of the productive capacity of the United States tell us that after this war it will be physically possible to supply the real needs of every man, woman, and child in this country, and that by a wide margin! This is a stupendous fact. It is not because of any fundamental material shortage that men go hungry. The difficulty is that men's minds and hearts have not kept pace with material developments.

The future's broadening way is indicated clearly, also, in the increasing equality of opportunity for all races. We have a long way yet to go before complete equality is achieved, but the trend is clear and unmistakable both in our own coun-

try and in world relations. It can be held back only at a frightful cost of blood and suffering and delay in the extension of democracy. Increasing equality of opportunity for all races is coming in one way or the other. We can put that down as fact, but unless progress toward racial equality is accelerated beyond that of recent years, revolution (rather than evolution) may further distress and complicate this already distraught age.

In the third place, the future's broadening way is indicated clearly in the new alignment of peoples under the United Nations. This new coalition of nations, born out of the stress of war, is only a little more than a year old and yet its continuation as a basis for a more just and lasting peace to follow the war, as President Roosevelt, Wendell Willkie, and many others have said, is becoming increasingly clear. The United Nations must form the nucleus of a new federated world order that will be essentially democratic and free and open to all nations as they become ready to take their places as peace-loving members of the family of nations.

At no point is it at once more difficult and more essential to think in terms of broader patterns and more-inclusive wholes. Nationalistic selfishness and isolationism are still very strong. Our American democracy is still far from perfect, yet the stern course of events requires us to think and plan in the larger and more inclusive terms of the united nations of the world! This is not some distant dream but the urgent necessity for the immediate future.

Here, then, are three great aspects of the future's broadening way. Against each of them a terrific opposition is even now developing. Prejudice and the idea of privileged classes never yield easily and will not in the twentieth century. As Christians of vision and faith, we can confidently say that the future belongs to God. But what is the more immediate prospect? What kind of world will there be for our children and grandchildren? Moses was privileged to view the Promised Land only from the mountain side, never to enter it. Are we of this century to have the same experience?

Many take counsel of their fears and give up in despair. But to yield to despair today is to fail to take account of the tremendous power latent in human suffering. Can the agony of mankind be lifted up and given meaning? Can the catastrophe of war become a personal, national, and international discipline? And, most important of all, can we dedicate our suffering to God, so that it may become the effective means to the great end of a better world?

The future belongs to God. And as of old, the command comes: "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

The Impact of the War on American Life

A Digest of Opinion *

Population and Vital Statistics. Philip M. Hauser, Assistant Director of the Bureau of the Census, states that during the 15-month period, April, 1940, to July, 1941, population increase is estimated to have been 1,369,481, bringing the total to 133,039,000. The rise in the birth rate was the main factor. Births per 1,000 persons (the "crude birth rate") which reached a low of 18.1 in 1933 rose to 19.3 in 1940 and to 20.4 in 1941. (More recent data indicate an even greater increase in 1942.)

It is anticipated, however, that as the armed forces increase in size the marriage rate will drop sharply to a new low. The birth rate and the annual rate of population increase will probably also reach a new low.

Mobilization of Human Resources. Robert K. Lamb, Staff Director of the House Committee Investigating National Defense Migration, says that at the time of writing 54,000,000 persons were expected to be employed outside the armed forces by the end of 1943, as compared with 52,000,000 at the close of April, 1942. The number employed in defense industries is, of course, increasing enormously, while agricultural employment was expected to decrease from 8,000,000 to 6,500,000 by the end of 1943. "We are approaching full employment in a war economy," says the writer, "by manufacturing goods to be destroyed. To do so we are draining the distributive trades and services, . . . the balance wheel of our peacetime economy."

Education. Horace M. Kallen, of the New School of Social Research, New York, describes the terrific impact of the war on higher education. Faced by an enormous reduction in men students, the colleges have "diluted" and "accelerated" their programs in order to meet the requirements of the war and to continue operating. (A recent survey by *The New York Times* reveals that 50 colleges have already closed.) By the end of 1941 enrollment in 669 colleges was down almost ten per cent. In a period of 18 months 1,200 vocational schools had been set up, teaching specific skills to nearly 2,000,000 persons. School teachers have been drawn off from regular teaching to serve these institutions.

Functional illiteracy, that is, inability intelligently to read written orders, notices, et cetera, has become a major concern. Among drafted men 13.5 per cent failed the Army's

* Articles that appeared in the November issue of the *American Journal of Sociology*, University of Chicago Press. From *Information Service*, November 14, 1942. Federal Council of Churches of Christ in America, New York City.

functional literacy test. Morale is another concern and has led colleges to emphasize democracy, the American heritage, the American idea, and the study of American history.

The Federal Government proposes to subsidize education by paying for the college education of an "Enlisted Reserve" of 215,000 picked men.

The War and the Family. Professor Ernest W. Burgess, of the University of Chicago, declares that drinking, prostitution, illicit sex behavior, and other undesirable forms of behavior are more common among the military than the civilian population. During the first half of 1941 the venereal infection rate for the Army was 42 per 1,000 as compared with 27 during 1939. Vigorous efforts to correct this situation resulted in a drop for the first half of 1942 to 34 per 1,000.

The entrance of women into war and civilian industries has immediate effect on home life. (Since this report was written it is announced that by the end of 1943, 6,000,000 women will be engaged in war production.) This means "neglect of small children, locked in the house, the apartment, or the trailer during the hours the mother is employed in war industry." But the increase in economic independence of women "will be reflected in the more secure position of equality of women with men in the home, and, in the absence of husband and father, a larger role of home management."

Day nurseries and day care centers are expanding as the war goes on. This is likely to continue after the war, and Governmental provision for the security of the family is likely to increase.

Mr. Burgess foresees an increase in premarital intercourse and in the number of hasty marriages that will be reflected in the instability of these marriages.

Religion. F. Ernest Johnson, of the Federal Council of Churches, sees the tremendous vogue of pacifism in the Protestant Churches as the chief cause of the sharp contrast between the mood of the Churches in this war and that of 25 years ago. The Catholic Church has been relatively free from pacifist sentiment, but Catholic opinion is strongly opposed to Communism and finds it difficult to accept our military alliance with the Soviet Union.

The war seems definitely to have deepened the religious mood of Church people. It has also stimulated the production of religious books, especially those of a devotional type.

The effect of the rapid growth of camp and war production communities on parish activities has been very marked. The Churches and the community seem to adjust more readily to the new situation when there is some interchurch organization with efficient machinery for cooperation among Churches of each faith group. The tendency thus far,

however, has been to concentrate on "soldier work" without adequate attention to civilian workers and their families.

In the armed services "the evidence of religious interest is, according to reports, more marked than in the civilian community. This appears to be true of Protestant, Catholic, and Jewish groups alike."

Labor and Industry. Nels Anderson, formerly director of the Section on Labor Relations of the Federal Works Agency, and Nathaniel H. Rogg, who is now executive assistant in the same Section, write: "The organization we set up to meet a war emergency may turn out to be not merely a weapon to beat the enemy. It may turn out to be a kind of public machinery we will use to manage industry and labor after the war." Labor is learning some lessons in management, and industry is learning about labor relations. Each group has to make a concession to the other under pressure of production demand. How durable these lessons will be cannot be predicted. "The hatchets will be buried, but not where they cannot be recovered."

The utilization of man power has been improved by the federalization of employment services. Training of industrial workers has received a new emphasis. Two million or more workers had had some training up to the time of writing. This may put 50 per cent of the labor supply into the semiskilled and skilled categories instead of 30 per cent as before the defense program began. The work day will probably be lengthened also.

The effect of the war on the status of labor unions cannot be predicted. Restrictions upon labor activity are accepted reluctantly. "Labor has fought for the right to strike too long to give it up on such short notice." The wage issue is still hot. In short, organized labor is at one and the same time in a stronger position and in a more precarious one. It is likely to continue on the defensive.

On the other hand the industrialist "may no longer 'own' his plant as in the days gone by. Owners are becoming in fact what they are supposed to be in theory—servants of the people, operating their plants for the public as well as for profit." Thousands of small manufacturers and enterprisers are now being forced out of business primarily because they cannot obtain necessary materials.

Government is playing a stronger hand. "Whatever lies ahead, we may be sure that the hand of government will be present in whatever program may develop in connection with the transition to peace."

Ethnic and Minority Groups. We have in America, according to Professor E. Franklin Frazier, of Howard University, approximately: 13,000,000 Negro citizens; 5,000,000 Germans; 4,000,000 Italians: 1,500,000 foreign-born, concentrated in a few states and cities; 127,000

Japanese in continental United States: two thirds native-born, three fourths in California, and one eighth in Washington; 77,504 Chinese: over half in California and one sixth in New York State; 45,000 Filipinos, over two thirds in California; 1,861,400 Spanish-speaking people, mostly Mexicans and including Puerto Ricans.

The impact of the war on the Japanese population is obvious. The chief friction point so far as minorities are concerned is, of course, Negro-white relations. Failure to include Negroes liberally in the defense industries causes bitterness and protest. The President's Committee on Fair Employment Practice has to some extent mitigated this feeling. Professor Frazier feels that Negro educators have not taken full advantage of the opportunity to train skilled workers and that Hampton and Tuskegee, "which were founded to give the Negro vocational training," have not assumed effective leadership.

Dr. Frazier, himself a Negro, has been exceedingly restrained in his treatment of the subject. At the same time he says frankly: "Though Negroes as a group are aware of the implications of Fascist racial theories for their own future status, many Negroes would like to see the Axis powers punish England for her treatment of the darker races. In fact, many Negroes view the present war as a struggle among the white imperialist nations for the control of the world's resources."

Crime, Delinquency, and Prostitution. Walter C. Reckless, of Ohio State University, points out that during the first quarter of 1942 there was only a very slight increase in crimes known to the police as compared with the same period in 1941. He anticipates a drop in crimes committed by men because so many young men are in the army, but foresees an increase in crimes by women. While juvenile delinquency, at the time of writing, had not yet become serious, data that have been made available since then show a greater increase.

Personality Disorganization. H. Warren Dunham, of Wayne University, assembles statistics on the incidence of mental illness over the period July, 1940, to June, 1942. His conclusions can be briefly summarized as follows: Personality disorganization will occur more frequently in combat areas and more often among men than women; breakdowns among servicemen will be roughly in inverse ratio to their satisfactory adjustment in peacetime; and in the civilian population breakdowns will tend to diminish as national morale mounts.

The Fight Against National Lottery

By Wilbur La Roe, Jr. *

THE Washington Federation of Churches has launched a campaign against a new national lottery bill introduced in the House of Representatives at the beginning of the 78th Congress. Our fight against this vicious legislation is made a bit more difficult this year by reason of the fact that its sponsor is no less a personage than Honorable Adolph J. Sabath of Illinois, Chairman of the Rules Committee, which is one of the most important committees of the House.

The proposed legislation is in the form of a joint resolution (H. J. Res. 55) introduced on January 14, 1943. It recites the fact that the American people are facing the heaviest taxation and the largest debt in the history of the country. It also states that the Post Office Department has estimated that 1½ million dollars has gone into foreign lotteries annually with no benefit to our Government; that in 1776 Congress resorted to a national lottery in prosecuting the Revolutionary War; that again, in 1812, Congress authorized a lottery to obtain funds for the incorporation and general expenses of the city of Washington. Reference is also made to the fact that there are successful government lotteries now being operated in "many foreign countries including nearly all South American Republics."

The bill provides for the sale during the emergency, and for one year thereafter, of lottery tickets by the Secretary of the Treasury. These tickets would be camouflaged under the dignified name of "war participation tickets." They would be sold for $1.00 each through the Post Office Department and other agencies appointed by the Secretary of the Treasury who would provide for drawings for each sale and "for the making of awards, as hereinafter provided, to the holders of tickets whose numbers are drawn."

The bill provides that 12½ per cent of the gross ticket sale shall be awarded in cash prizes, 25 per cent in the form of Federal War Loan Participating Certificates, and 12½ per cent shall be paid to "the holders of nonwinning tickets." "After the payment of all cash awards, the amounts in such fund shall be covered into the Treasury of the United States as miscellaneous receipts."

This is gambling, pure and simple. It proposes to put our Government into the gambling business. It should be fought by every Christian throughout the land. Every Church

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organization and every individual Church member should wire or write to Senators and Congressmen in opposition to this vicious measure.

To a lawyer it seems absurd to bar gambling literature from the mails by Federal statute and then have the Government itself engage in a gambling enterprise. Indeed, one of the humorous features of this bill, if such a bill can be humorous at all, is that the framers of the proposed legislation found it necessary, because of Section 213 of the United States Criminal Code, to incorporate in the proposed lottery bill the following:

"Nothing in this section or in any other Federal statute shall be construed to prohibit the use of the mails in any manner for the purpose of carrying into effect any provisions of Federal law."

The Committee on Civic Affairs of the Washington Federation of Churches has been active in this matter, and the Board of Directors of the Washington Federation of Churches has adopted the following:

"WHEREAS, Legislation is pending in Congress providing for the raising of Federal revenue through a national lottery, and

"WHEREAS, A lottery is a form of gambling utterly at variance with Christian principles,

"THEREFORE, BE IT RESOLVED, That the Board of Directors of the Washington Federation of Churches go on record as opposing this legislation, and

"BE IT FURTHER RESOLVED, That a copy of this resolution be mailed to each member of the United States Senate and to each member of the House of Representatives."

We have written to a number of prominent Senators seeking their reaction to this proposal and have not received a single reply favoring the legislation. Senator Burton of Ohio says: "The Federal Government has had unfavorable and tragic experience with this, with the result that following the 'Louisiana Lottery' the use of the mails has been denied to lottery operations." Congressman Hobbs of Alabama says: "It is gambling, and both Church and State have been traditionally and, in my opinion, rightly opposed to it."

This is a fine start. It proves that we can defeat this measure if we get the co-operation of Christian people. Let us fight it and fight it hard. Remember that we have nearly 9,000 Presbyterian Churches. Now is the time for them to get to work on a vital issue, as urged by the General Assembly of 1942. Let every Senator and Congressman be bombarded with protests from every Presbyterian Church in the United States.

The Resettlement of Japanese Americans

By George E. Rundquist *

THE evacuation of 104,000 persons, two thirds of whom are American citizens, having been completed, the War Relocation Authority estimates that there are about 30,000 American-born citizens of Japanese extraction now in the ten Relocation Centers who will be available for private employment outside the centers.

In a letter to the Committee on Resettlement of Japanese Americans, Dillon S. Myer, Director of the War Relocation Authority, writes: "The War Relocation Authority has recently adopted regulations which should enable all the *évacués* who are qualified and care to do so to leave the relocation centers. These regulations were discussed with the War Department and the Department of Justice and have the approval of these departments. These new regulations and the program of outside employment are meeting with the approval and receiving the assistance of other agencies of the Federal Government."

One might ask, If Japanese, both citizens and aliens, were put in those centers by the Government, why should the Government want to release them? The answer to that is simple. Since all the Japanese have been cleared from the military zone, the military necessity under which the evacuation was accomplished does not now exist. But the Government alone cannot resettle them, except in congregated or isolated groups, which is undesirable. It is, therefore, calling upon organizations and individuals to provide employment and residence outside the relocation centers for the *évacués*, so that they may again find themselves in communities where they may pursue normal patterns of life, receive the benefits of and contribute to our democratic life.

The Government has asked the Churches to help in this new policy of dispersal resettlement of *évacués*. This is a challenge to the leadership of the Churches. We dare not refuse.

Such co-operation on the part of the Churches involves five important services:

1. *Locate jobs for* évacués. There is a shortage of labor everywhere. Japanese-Americans represent a cross section of all American skills —farmers, laborers, engineers, mechanics, stenographers, typists, doctors, nurses, social workers, and all other professions. There are many college graduates among all categories. The skill of the Japanese

* Executive Secretary, Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, New York City.

people as farmers is especially well-known.

Try to fit the job to the skill of the *évacué*. Many indicate that they will do any kind of work to get out of the camps. For the happiness of the *évacué* and the satisfaction of the employer, however, as well as the urgent need for competent man power during the present emergency, it is essential that job offers be filled with people qualified for the particular work offered at the standard wage in your community. This too is protection for all concerned. Otherwise the newcomer will be accused of lowering the living standard and we shall start all over again the unfortunate anti-Japanese labor situation.

Once the *évacué* leaves the center *he is as free as any other American citizen.* He is requested to keep the War Relocation Authority informed of changes in address or employment. The employer assumes no more responsibility for the *évacué* than he does for any other American in his employ.

2. *Prepare the community.* If your community is not large, you can easily discover the possible reaction of your neighbors toward taking an *évacué*. The Government wants to be sure that the resettlement will not disturb the peace and security of the community to which an *évacué* is going.

Some assurance of this is required by the War Relocation Authority. A letter from a prominent citizen, or clergyman, stating that in his opinion the *évacué* will be welcome, is all that is necessary. No absolute guarantee, of course, can be given, but there can be reasonable certainty of public acceptance if the ground is well prepared. Employment must not be offered until you are reasonably sure of this. There should be no reason for fear of any kind, for *évacués* are permitted to leave the centers only after a complete investigation by the War Relocation Authority and a check with the records of the F.B.I. This is a precaution taken for the protection of the community as well as of the *évacué*.

3. *Arrange for suitable housing.* Finding a home is often a difficult problem. When you locate a job, investigate also as to living quarters. Preliminary housing facilities for single persons often may be arranged through the Y.M.C.A. or the Y.W.C.A. The preferred procedure is for the head of the family to arrive first and prepare the place for his family. It goes without saying that a friendly home is the ideal solution, if one can be found. If the job is domestic service, make certain that living quarters are suitable.

4. *Act as counselor or guide. Évacués* will need sympathetic and understanding fellowship outside their jobs. Every agency in the Church can participate. The women's organizations might undertake to find suitable housing. The

business and professional women's club and the men's club are in a position to learn of job openings and can do much to allay local fears or prejudice. The young people of the Church should be prepared to include the *évacués* in their activities and fellowship. All can help to demonstrate that Christianity transcends war and prejudice; that it is a way of life.

5. *Co-operate with other community agencies.* If the community is large, a committee to explore the possibilities and to make this a community project will be needed. Invite ministers, local civic leaders, social workers, Y.M. and Y.W. secretaries to sit on the committee. Skill is required at every point and special attention should be given to the need of a sound setup for placement and social follow-up.

In planning such co-operation with the War Relocation Authority a central office or agency is desirable, and the office of the council of Churches will normally wish to function for the Churches in rendering this service.

Widespread publicity is neither necessary nor desirable. The idea may be spread on a personal basis among understanding individuals, and discussions in small Church groups will be helpful. A large public meeting is apt to produce prejudice and give ill-advised persons opportunity to cause undue difficulty before the work is under way.

The *Friends Service Bulletin* of November 25, 1942, urging immediate action on the resettlement of Japanese *évacués*, said:

"From all points of view now is the best time for relocation outside the centers. If Japanese and Japanese-Americans are held until after the war, they will be forced to find employment at a time when there will necessarily be great competition, and long-time inactivity will have reduced their competence and skills.

"If they leave the centers now when there is such great need for their skills and services because of the labor shortage, they will be going into average American communities where they can become economically and socially established.

"A community which would be perfectly willing to accept a few Japanese families now that labor is needed would soon come to know the new residents and respect them; this has been the case in Colorado, Utah, and Nebraska communities where Japanese have already resettled."

Any community interested or ready to accept *évacués*, and to provide employment for one or more Japanese-American citizens will render both a humanitarian and a patriotic service. The writer will welcome inquiries and will be glad to provide for such interested groups information, a specially prepared handbook, consultation, and other necessary services.

Drinking Among Servicemen

By Edward B. Dunford *

The Office of War Information released, during January last, its report with reference to drinking in and around Army camps. Because of the general interest in the liquor problem in wartime, this report occasioned wide comment and was the subject of favorable articles in such magazines as Collier's *and* The Atlantic. *The report has raised numerous questions, however, among students on the problem of drinking among the men in the services, and we therefore present here a critical analysis of it.*

THE Office of War Information recently released to the American people a report of a coast to coast survey of drinking conditions in and around Army camps in which the following conclusions were announced:

"1. There is not excessive drinking among troops, and drinking does not constitute a serious problem.

"2. The sale of 3.2 beer in the post exchanges in training camps is a positive factor in Army sobriety.

"3. No American army in all history has been so orderly."

Few Americans will dispute that the present American Army is the most intelligent and the best trained in our national history, and we trust it will be the most successful. This is as it should be, since science and education have made many advances since the First World War. The men in the present Army are more carefully selected, better fed, better trained, and are provided with more adequate recreational facilities than in the past.

We do not believe that we have a drunken Army. However, the suggestion that drinking is no longer a serious problem, coupled with the implication that this is a better behaved Army than that of 1917 because liquor is available in the vicinity of the military establishments and 3.2 beer is sold in post exchanges, will tax the credulity of many citizens.

Several matters in connection with the report are striking. First is the method of its compilation. The report states that the investigators went on a tour and talked with commanding officers, local officials, and people in various sections where troops are stationed. The investigators themselves admit the doubtful value of such a method of conducting an investigation, for they say:

"It must be obvious that in any investigation of the liquor problem there are hazards and pitfalls. First, various imponderables do not lend themselves to statistics. Second,

* Attorney, Anti-Saloon League of America, Washington, D. C.

much of the testimony is necessarily suspect: wishful thinking and prejudgment have a way of interfering with factual reporting on moral issues. This is true of both convinced wets and convinced drys. They have, in sand-lot language, already chosen up sides."

The report is unsigned. The reader is not advised of the background, training, qualifications, or experience of those who made the investigation, although they themselves admit that in such a survey prejudice and predisposition may unconsciously affect opinion.

No comprehensive statistical study of the Army as a whole is given, although it is said, "Statistics were gathered on courts-martial and arrests for drunkenness." These are not published, and private individuals have no access to military records.

Such statistical material as is given is based on selected instances seemingly chosen only to support the findings, although the report states that the conclusions are based upon the weight of evidence. Among such cases are those in the Air Service. It is a matter of common knowledge that the Air Service is highly competitive and eagerly sought, and the men, because of exceptional character, are among the most ambitious and physically and mentally fit specimens of the youth of our country. They are an exceptional group and have the strongest possible incentive to abstain from practices that might affect their efficiency. This the investigators recognize when they say:

"In the Air Corps, for example, penalties for drunkenness are extremely heavy; flying is a hazardous occupation, and clear heads among pilots and ground crew mean lives saved."

The statement deals principally with the enlisted personnel. Little is reported about the drinking of spirits as well as beer in officers' clubs and officers' mess. On this point the report says:

"Observers on this expedition found no evidence of excessive drinking, although it must be admitted little time was spent by them in the clubs during evening hours."

The report undertakes to prove too much. It says, in effect, that the only places where liquor is a problem is in dry states or local option areas where the military faces the problem of the bootlegger. Yet the investigators, selecting instances to prove their case, refer to pay night in Biloxi, Mississippi, a dry state, so far as the legal sale of spiritous liquors is concerned, as an instance of a favorable situation with respect to intoxication.

The report puts forward the chaplains as sustaining the conclusions of the investigators, when from a reading of the text it is evident that the thing which the chaplains were asked to verify is this:

"Experienced commanding offi-

cers all over the country agreed that considerably more than half of the troops under them drank nothing stronger than beer by choice and that many even abstained from beer. Chaplains, with only one exception, concurred in this opinion."

This should not be accepted as indicating that the chaplains do not consider drunkenness any problem in the Army among those who do drink. This is just the point. It is not stated how many chaplains were interviewed, or what specific questions were propounded to them.

Liquor has not changed its character or its effect. The report itself states:

"One Southern town often plays host to 28,000 or 30,000 soldiers in a single night. A few months ago, according to the testimony of the provost marshal there, 900 men a week were being sent back to camp in custody of the military police. The situation has improved measurably. Now the figures run to about 900 a month. Recently the weekly figure fell to 50."

Such figures, which do not show what percentage of men on leave each week had to be taken in custody for drunkenness, or whether a change in policy was responsible for the decrease, are of relatively little value.

The only figures that the report cites bearing on cases requiring disciplinary action by the military authorities show that far more than 50 per cent of the cases requiring court-martial involve liquor, and indicate that liquor still remains a serious factor in the matter of maintaining Army morale.

The report tends to generalize on the basis of insufficient data. For example, it states: "The fact that there is vastly less drinking among soldiers in this war than in the last war—a fact almost universally agreed to by commanders and civilian authorities alike—may stem in part from this sale of beer in camps."

In response to inquiries, the War Department has stated that it has made no compilation of statistics of arrests for intoxication during 1942. Thus it would appear that the conclusions are based only upon opinions of people in office today, most of whom were not in office in 1917 and are not in a position to make a comparative estimate of conditions.

The American people will form their own individual opinions as to the relative value of the OWI statement. Reports of grand juries, the action of commanding officers in certain areas, the experiences of citizens living in sections where troops are stationed, will be weighed against the statement of this Governmental agency.

The report would have been much more reassuring to the American people had it presented a comprehensive, documented, statistical study based on facts as distinguished from opinion and hearsay testimony.

For Time

Silver Stars Service flags carry blue stars for those in the armed forces, gold stars for those who have died while in military service. But there is an intermediate group: those who have been wounded and can no longer fight. If there were to be any designation for these, perhaps silver stars would be appropriate. The care of the wounded will be a process to which the Church will have much to contribute. This contribution will be twofold. While these men are undergoing hospitalization, or convalescing in their homes, or working their way back into civilian life, the Church will need to spend itself in pastoral service helping the individual to lay hold of life through faith and trust and insight and courage.

Along with this pastoral care, the Churches will need to co-operate with other groups in preparing the community to meet the needs of these men for physical rehabilitation, for vocational training and retraining, and for employment opportunities in keeping with their physical handicaps. The wounded are already with us; the need will grow greater, and the calls will increase in number and in extent. Now is the time for the Church to gird itself to meet the call.

More than Affirmation Where lies the reason for the vast hiatus between the social pronouncements of the Churches and their practice? In the New Testament to believe is never an intellectual exercise only but is always compounded of affirmation of faith and exercise of the will: the truth which the mind affirms is caught up in a sense of "I ought—I will." To witness means to witness to God's claim upon one's own life and thereby to his claim upon the lives of others.

Christian idealism is not the vocalization of something desirable, but is, rather, the acknowledgement of a claim upon us for action. The hiatus is due to the fact that the statement of a Christian social ideal is too little thought of as an acknowledgment of a claim. As a social implication of the Gospel it is God's claim upon *me* for action.

This sense of claim is sorely needed today in our frequent and sometimes careless use of the word "freedom." We can never measure up to the profession of freedom that we attach to our sacrifice of today and our hopes for tomorrow unless we acknowledge that freedom places a claim upon us for continuous and direct action. When religious liberty is accepted as a claim upon us on behalf of others as well as for ourselves, we will seek it for those in Latin America and other continents, and in our community for

those of another faith—Jehovah's Witnesses perhaps. When economic freedom is felt to be a claim upon us, we will seek it for Negro workers as well as for white workers. When political freedom is accepted as a claim upon our lives, we will seek it for the peoples of Asia as well as for the nations of Europe.

Does not the power of the modern social movements that take on the character of secular religions lie here, that their adherents yield to them not only affirmation but recognition of them as claims upon their lives? Jesus thought of himself not as a statement to be repeated but as a claim to be followed. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Whose Community? In what sense may each person use the first personal pronoun in connection with the locality in which he lives—*my* community? Of course it is mine in that there I pay taxes, own or rent my home, send my children to school, and visit with my neighbors. But in the deepest Christian sense these do not spell out the word "my": that is not mine until I have caught it up into my sense of obligation and responsibility for its well-being. By this test, how much am I a part of the reservoir of social responsibility upon which the community in which I live can draw?

There are, among many others, three channels for this sense of social obligation. One is to work for adequate ordinances and laws in respect to wholesome moral conditions and to the rights of minorities. In many communities, perhaps in "mine," these laws and ordinances reflect the desires of the run-of-mine politician rather than the conscience of the Christian.

A second channel is to work for the adequate enforcement of the laws and ordinances that are upon the statute books. Do those who are charged with such enforcement feel my commendation in their worthy efforts and become aware of my concern in their failures?

And the third is to work in voluntary citizenship groups that inform and awaken public opinion and undertake constructive social measures.

From the Christian point of view, our community is ours not in terms of what we receive but in terms of what we give. How much do we make the community in which we live and in which our Church is located our own by what we give to it through Christian social action?

Freedom from Want — For the Farmer

By Benson Y. Landis *

RURAL slums are still numerous. Rural poverty is also of long standing and today is widespread on the farm. The census of 1930 recorded, for example, that 50 per cent of the nation's farms produced only 10 per cent of the total of the products that went to market. The Census of 1940 reports that nearly three million out of our more than six million farms marketed or used products valued at less than $600 per farm annually.

Who are these people? Mainly they are those—white and Negro—whom we have known as migrants, sharecroppers, and tenants, but there are among them also impoverished farm owners. They have not shared much in the wartime gains in farm income because their tools and productive equipment are poor—or missing! As this is written the low-income farm producers and the neglected migrant group are among our largest "pools" of unused man power. Yet everybody is crying aloud for more food production.

Frequently these farm families with low income are not the concern of our large farm organizations, nor are they covered by our numerous social security laws. Yet the conscience of the nation leans toward social security for all. We talk freely about the ways and means of assuring employment for industrial workers in the postwar world. But what about the people in the lowest brackets of our farm population?

One promising approach has been tried since 1935 through the Farm Security Administration, now in the Department of Agriculture. It is a Governmental enterprise aiming to encourage self-help and independence among the impoverished rural families that want to stay on the land, and to provide them with opportunities for greater usefulness and employment.

"Rehabilitation loans," averaging about $500 at 5 per cent interest, have been made to what have been called "the nation's worst credit risks." Between 1935 and 1941, over 900,000 families received these loans, the only security being the family's earnest intention to repay systematically over a period of years. Old-fashioned character loans is what they really are, and about 80 per cent of the repayments are up to schedule. Much of the program has been carried on in the South, but a large part of the losses have been in the drought states.

The Farm Security Administration is much more than a lending agency. A condition of the loans has been

* Department of Research and Education, Federal Council of the Churches of Christ in America.

that borrowers must follow a system of supervised home and farm practices. Production for home use has been emphasized. Sanitation has been taught. Health practices have been demonstrated. Practical methods of canning and preserving food have been encouraged. The welfare of little children has been promoted. In short, the entire process is one of education.

A farm ownership program also has made it possible for about 29,000 tenants or farm workers to borrow an average of $5,000 to enable them to become full owners. Local committees of farmers approve these applications and also the land to be bought. These are long-term mortgage loans with repayments spread over many years, enabling families to have a decent standard of living. About 20 applications have been received for every loan made.

Through self-help and voluntary co-operation more than 100,000 of these previously neglected people now get medical care that they themselves pay for. The county medical societies actively co-operate and the system of providing medical care benefits everybody. Formerly families tended to go without care, or when they got it they usually couldn't pay for it. Now they get a minimum of care and the doctors get some pay.

Over 17,000 small groups of these small farmers are buying and using co-operatively all kinds of farm equipment and jointly operating essential farm services. About 18 per cent of these small associations of neighbors, for example, own and operate tractors. Thus the machine is used to serve the interests of the small holder, rather than to destroy him.

This co-operative experiment in rural relief and rehabilitation is promising. It has made many mistakes. It was in its earlier stages, it is said, about as wasteful as an army that has to move quickly and do things on a large scale. But the social gains have been many. And the total cost has been merely about $75 per year per family aided, even taking into account losses on unpaid loans.

If this notable experiment looking toward equal opportunity and social security for poor farmers is not to be pushed aside, it will require intelligent study of the project, recognition of its value, and decisive action on the part of Church people and other citizen groups.

If you believe that freedom from want is the right of farm people with small incomes in the United States, as elsewhere, write to your Congressmen, pledging your support of this enterprise and its extension. Such letters should reach members of Congress beginning February 1, 1943.

Wartime Service Reporter

The Camp Pastor in Action

By John H. Gardner, Jr. *

SIXTY-THREE ministers were released by their churches during the 16 months from October, 1941, through January, 1943, to serve in 14 different camp areas under the direction of the Presbyterian Committee on Camp and Church Activities, formerly the Presbyterian Service Commission. Each man has served for one month assisting the pastor of a Southern Presbyterian Church in a camp area in his program for men in the military services.

The activities of the Camp Pastor are as varied as the needs of the servicemen themselves. Picked at random from their reports are these activities: preaching in local churches; preaching and holding discussion groups in camp chapels at the invitation of the chaplain; visiting base hospitals; writing letters home for sick men; calling on families of officers and enlisted men; offering hospitality to officers and men through socials and luncheons; distributing New Testaments and many types of devotional literature.

But Camp Pastors all testify that their biggest opportunity for service is in their personal contacts with the men when they talk about their problems and needs, most of which are very deep and very real. Because our Camp Pastors are able in this way to reach the men when they are away from camp and "on their own" in the town the chaplains, and in many instances the commanding officers as well, have been most enthusiastic in their praise and support of this work. After Robert B. Whyte, D.D., pastor of Old Stone Church, Cleveland, Ohio, had conducted a two weeks' preaching mission at Fort Benning, Columbus, Georgia, the brigadier general in command sent a letter of warm appreciation to the pastor of the local church at Columbus.

Rev. Earl F. Fowler, pastor of the Bethany Presbyterian Church, Lancaster, Pennsylvania, who also served at Fort Benning, tells this interesting story:

"Chaplain Zeller took me to the Officers' Club for supper, then in a skipping jeep we journeyed out to his chapel to pick up the 'groan box' or reed folding organ. Passing through two barbed-wire fences and one heavy barred gate we found our-

* Minister, First Presbyterian Church, Baltimore, Maryland, and Chairman of the Presbyterian Committee on Camp and Church Activities.

selves in the guardhouse. We held our meeting in the mess hall. Chaplain Zeller allowed the boys to choose their own hymns, and they called for 'God Will Take Care of You,' 'My Mother's Prayers Still Follow Me,' and 'In the Garden.'

"When the music came to a halt I was introduced. I quoted Cowper's lines 'God moves in a mysterious way His wonders to perform.' I tried to give the men a fuller appreciation of the great power of our God, and of his many great attributes, using many illustrations from nature and science to show them how marvelously he had planned and worked. Then I asked them the question that Isaiah asked Israel: 'Why sayest thou, . . . My way is hid from the Lord?'

"When the men began to move out a young Greek came up to me and asked me if I had a written statement of my theological position—imagine, in a guardhouse! I reached into my pocket and said, 'My friend, if I did have a written statement of my theological position you probably wouldn't be able to understand it because of its high-sounding language. But here I have a Gospel of John. You take it and read every word of it, especially Chapter 20, verses 3 and 31.' I was glad he took it, for I learned they can read only the Bible in the guardhouse; papers, magazines, et cetera, are all denied them."

Another personal experience is related by Rev. Harold B. Weir, pastor of the First Presbyterian Church, Chillicothe, Ohio, who served as a Camp Pastor at Macon, Georgia, November, 1942. He was sitting in the lobby of the hotel one evening when a young paratrooper sat down beside him. As they talked, Mr. Weir discovered that the young man was a lumberjack from the West. Presently the soldier suggested that they have drinks, but Mr. Weir said quietly that he didn't drink and went on to talk of the young man's father and mother, whom, as it later developed, he loved dearly. Asked what Church he attended, the soldier said, "Say, what is your business?" When he heard who Mr. Weir was and how he came to be in Macon, with an expletive he exclaimed: "And I asked you to have a drink, and you didn't preach to me about it! You sure are a swell guy! I came over here to get drunk tonight, and just for that I am going to stay here and talk to you."

So they talked until 10:30, went out and got a little snack, and then Mr. Weir saw his soldier on the bus for Columbus, 75 miles away.

One evening just before Mr. Weir left Macon to return home, there was a knock on his door. He opened the door to find the young paratrooper, who had come back to Macon just to see his new friend and to promise never to touch the "stuff" again!

The Camp Pastor's work is a vital service of our Church. It calls for the full support of the Church—its interest, its prayers, and its gifts.

Sanctuary

Lent—1943

He Restoreth My Soul

"As torrents in summer,
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;

"So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel, and know not
That God at their fountains
Far off has been raining!"

From "Tales of a Wayside Inn," Longfellow.

A Lenten Collect

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

A Cry of Penitence

Have mercy upon me, O God, according to thy lovingkindness:
According to the multitude of thy tender mercies blot out my transgressions.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight.

Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.

O Lord, open thou my lips;
And my mouth shall show forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offering.
A broken and a contrite heart, O God, thou wilt not despise.

From Psalm 51.

Meditation on the Cross

Do I think of bearing the cross merely in terms of patient endurance of the inevitable suffering and sorrows that come to me in the course of my life? Does not this fall short of understanding one of the deepest meanings of the cross? Was not the cross of Christ a voluntary assumption of the sufferings of others? an identification of his very life with the interests and well-being of all men?

Do I measure my personal religion by this test? Have I voluntarily identified

my interests with those of folks less privileged than I am? with oppressed peoples of every land and nation?

Let me pause and think of the lot of each of these as I meditate now before the cross of Christ. Am I prepared to say, "So long as men are in bondage I too am enslaved; so long as there is a soul in prison I am not free"?

Am I personally happy only as my life contributes something to increasing the measure of justice and righteousness and brotherhood? Am I bearing the cross? Do I have in me that mind "which was also in Christ Jesus"?

Adapted from Prayers for Self and Society, *by James Myers.*

A Litany of Confession

For the dulled imagination that does not know what others suffer,
We confess our sin, O Lord.
For the daily judgment of people by their skins and not their souls,
We confess our sin, O Lord.
For the opportunities denied and the separations endorsed,
We confess our sin, O Lord.
For the pride of creed which sees no sanctity in another's altar,
We confess our sin, O Lord.
For the unconcern which makes us cry, "Am I my brother's keeper?"
We confess our sin, O Lord.

Faith

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world and had no chart.
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

George Santayana.

Prayers of Commitment

Eternal God, these are the days when all men everywhere pay with their bodies for their souls' desires.

Forbid, O Lord, that I ever dare do less.

When sacrifice is the lot of all, make it also mine.

Guide me now into those paths of act and thought where I can match my devotion to the world's need.

In the name of One who said, "Lo, I am among you as one who serves." Amen.

Percy R. Hayward, International Journal of Religious Education, *June, 1942*

The Workshop

Your Church in Community Service. What is your Church doing to serve the wartime community? We should like to know of the hundreds of services and projects through which Churches all over the country are contributing to the welfare of the community and helping residents, old and new, to meet today's changed situation. Will you look through the following check list and after consultation with the leaders in your Church or of community groups with which you are working, check and return the list to SOCIAL PROGRESS. We shall be glad, also, to have you indicate the services listed in which your individual Church is engaged with the letters "I.C."; projects in co-operation with the Church Federation projects "C.F."; Defense Council projects—"D.C."

I. *Enlisting Volunteers for:*

_____ Farm services and rural life
_____ (a) harvesting crops
_____ (b) transportation pool for small children on Sunday
_____ (c) rural survey of farm family needs
_____ House to house, neighborhood visitation in new housing center

II. *Development of Community Co-operation and Unity:*

_____ Establish interfaith committees on defense councils
_____ Set up interfaith committees on *ad hoc* basis
_____ Appoint liaison person between local Church and defense council
_____ Secure recognition in leadership and service for minority, Negro, and less-privileged class groups
_____ Work through established committees, when practicable, of Federal Council of Churches, National Catholic Welfare Conferences, Synagogue Council of America

III. *Development of Public Enlightenment and a Public Conscience:*

_____ Discussion programs on postwar problems of the peace, of community planning, et cetera
_____ Citizenship courses for foreign-born
_____ Special conferences on war issues, civilian responsibility, et cetera
_____ Schools for illiterate groups
_____ Expansion of facilities and use of Church library
_____ Educational programs on:
_____ (a) interracial co-operation
_____ (b) interfaith co-operation
_____ (c) international and intercultural understanding
_____ (d) civil liberties

IV. *Projects* (cleared through local defense council and co-ordinated with similar community efforts)

A. In Health:

_____ Instruction for expectant mothers
_____ Medical clinic for underprivileged Negro or foreign groups

____ Psychological counseling clinic for mental health
____ Emergency hospital facilities in the Church

B. Child Care:

____ Nursery schools in Church buildings
____ Foster, day-care homes in each block for care of children
____ Hot lunches for school children
____ Counseling service for working mothers
____ Play centers in Churches or on playgrounds for afterschool use
____ Homemakers' service
____ Health examinations in Church clinic

C. Youth Guidance:

____ Organization of clubs for craft work, social and recreational purposes
____ Establishing liaison with children's court and social welfare agencies
____ Training of youth groups for child-care programs
____ Committees for enforcement of child labor and compulsory school laws

D. Family Welfare:

____ Family visitation
____ Organization of "block" leaders for family hospitality and visitation
____ Special needs of families of men in service:
  ____ (a) financial
  ____ (b) selective service investigations
  ____ (c) sympathy, when men are missing, killed, or wounded
____ Special needs of war workers' families:
  ____ (a) orientation in community
  ____ (b) care of children and youth

E. Information Services:

____ Radio programs
____ Dramas and pageants at Church meetings
____ Use of Church periodicals to disseminate information on the war and civilian responsibility
____ Preparation of special bulletins, leaflets, or manuals on community war services and needs
____ Interracial, intercultural committees in Churches to bring pressure on community agencies to recognize all groups of population.

F. Special Projects in Areas of Extraordinary Need (in three areas in which the interdenominational agencies have developed extensive activities on a co-operative basis):

____ War Industry Areas
____ Camp Communities
____ Army, Navy, Merchant Marine

Please check and send in to 917 Witherspoon Building, Philadelphia, Pennsylvania.

Study and Action

Lenten Worship

Choose You This Day, by Bishop G. Ashton Oldham. Practical and stimulating pamphlet of Lenten suggestions for ministers and other Church leaders arranged under six themes with suggestions for appropriate Scripture readings and reference books. The Church Peace Union, 70 Fifth Avenue, New York, N. Y. *5 cents each; $3.00 a hundred.*

The International Situation

The Christian Church and World Order. A Packet Discussion Guide for adults and mature young people in the Church and community. *50 cents.* ***Political Action for World Order*** and ***Organization for Peace.*** Small leaflets for general distribution. *50 cents a hundred.* Order from any Presbyterian Book Store.

Christian World Action, by O. Frederick Nolde. A brief and well-written text for youth and adult groups on the theme: "The Christian Citizen Builds for Tomorrow." The book is arranged in twelve chapters with suggestions and questions for the use of the leader. Muhlenberg Press, 1228 Spruce St., Philadelphia, Pa. *40 cents.*

Human Rights and the World Order, by Quincy Wright, *5 cents*, and ***British Business Associations on Postwar Reconstruction*** (Bulletin 12/42), *10 cents.* Commission to Study the Organization of Peace, 8 West 40th Street, New York, N. Y.

What Americans Think About Postwar Reconstruction, by Chester H. Rowell. Foreign Policy Report for January 15, 1943. Foreign Policy Association, 22 E. 38th St., New York, N. Y. *25 cents.*

To Secure for Negroes Their Basic Civil Rights. Public Affairs News Service, January 16, 1942. Woman's Press, 600 Lexington Ave., New York, N. Y. *10 cents.*

Race Against Humanity, by Charles S. Johnson. *Social Action*, issue January 15, 1943. Council for Social Action, 289 Fourth Avenue, New York, N. Y. *20 cents.*

Post-Easter Dramatizations on Social Themes

Send Out Thy Light, by Dorothy Clarke Wilson. *35 cents.*

This Night Shall Pass, by Dorothy Clarke Wilson. *35 cents.*

The Terrible Meek, by Charles Rann Kennedy. *35 cents.*

Write for catalogue. Walter H. Baker Company, 178 Tremont Street, Boston, Mass.

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IF
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About Books

What Is the Church Doing? by Henry P. Van Dusen. Scribners. $1.00. Special paper edition, Friendship Press, 60 cents.

Sufficient time has elapsed since the outbreak of the war to permit a discussion of the question, What is the Church doing? Dr. Van Dusen's answer shows the condition, as at the end of 1942, of (1) "The Churches in Captivity," (2) "The Youngest Christian Churches," and (3) "The World Church." The first section presents a picture of the actual situation, as far as can be discerned through the veil of conflict, of the work and testimony of the Churches under subjugation. As the author views the record five facets shine forth: fortitude, sagacity, magnanimity, catholicity, and faith.

The author's discussion of "The Youngest Christian Churches" is the finest description of the situation in the so-called missionary lands today that has yet appeared. To future historians, he believes, our generation will stand forth as the time in which all the major Communions (except the Church of Rome) have come increasingly to think of their Churches as members of a world community. He believes that the tragedies, the sufferings, and the anxiety of these war days are bringing immense and permanent gains to world Christianity.

The section of the book devoted to the World Church reviews the development of the ecumenical movement and surveys its activities today in service to prisoners of war and refugees, the ecumenical youth movement, the ecumenical study that is continuing in spite of war, and the services of the World Church to world order.

The author's section on "World Christianity Yesterday and Tomorrow" is a popularization of the philosophy of Christian periodic advance and regression that has emerged from the historical writings of Professor Latourette and others. Dr. Horton believes that we are close to a beginning of one of the periods of regression, and that the forward advance will be taken up again only through the life-giving zeal of evangelists totally committed to Christ and his way, perhaps within the youngest Christian Churches.

The book is full of new insights and the fresh statement of old ones. It is a mine of material for sermons. It is the ideal book for use in a men's book club, or for any adult discussion group.

WILLIS CHURCH LAMOTT

Our Eternal Contemporary, by Walter Marshall Horton. Harpers. $2.00.

Until last year it had been a long time since an American theologian had written a book in the specific field of Christology. To be sure, John Baillie and W. Douglas Mackenzie had published volumes on the place of Jesus Christ in modern Christian faith, but both of these men were born and educated in Scotland. Then, last year, came John Knox's classic, *The Man Christ Jesus,* followed shortly by Norman Pittenger's *Christ and the Christian Faith,* both scholarly treatments of the subject that called attention to the fact that other theologians had been either willingly or unconsciously neglecting the central Figure of our Christian theology.

Professor Horton's new volume fulfills a need that neither Knox nor Pittenger was able to do. Free from technical terminology and a vocabulary that is familiar only to graduates of theological seminaries, the book gives the layman a presentation of the heart of the Christian Gospel that is utterly unlike anything that our American presses have hitherto produced. The substance of the volume was presented in the Earl Lectures given to the Pacific

School of Religion in 1940, but it is obvious that the material has been considerably simplified and amended. This does not mean that the treatment is in any way shallow. It deals with great issues and stimulates thinking in large fields. Jesus as Leader, Jesus as Saviour, and Jesus as Victor are the three main concepts that are successively treated.

Professor Horton's books are always stimulating, but this one will be known as a major contribution, if not the best volume yet to appear from his gifted pen.

THOMAS FRANKLYN HUDSON

The Future of Industrial Man, by Peter F. Drucker. John Day. $2.50.

In total perspective, originality of attack, conservatism of proposals, and general vigor of style and treatment this is an outstanding volume. Its sole topic is: How can an industrial society be built as a free society?

The physical reality in which we live is that of an industrial world. This is fact. Yet the Western nations are pre-industrial or mercantile in their social beliefs, values, and institutions. Such a maladjusted society does not function as a healthy and free society.

What is free society? Freedom has its basis in the Christian concept of man as a sinner and yet as made in the image of God and responsible for his actions. Freedom means decision and responsible choice on the part of imperfect men and can exist only under responsible government, limited in power.

The theory of free popular government, wrought out by our founding fathers, is the only sound political basis for freedom. That theory is opposed to the rationalist liberalism of the French Revolution against which the American Revolution was, in fact, a conservative counterrevolution.

The American Revolution limited the power of government by the consent of the governed, and so laid the basis for the growth of such extra-Constitutional institutions as the two-party political system and such voluntary and spontaneous associations as the Churches. It also divorced political power from socio-economic power. It did not restore past institutions but sought to conserve the present and the future. It was experimental and pragmatic. It adhered to the principle of human imperfection and sought to realize the best possible rather than to invent perfect institutions.

By virtue of these conservative principles and methods and its own power, Mr. Drucker believes, America is the only country that can develop a free industrial society. He calls now, as a part of an effective war effort, for the mobilization of local, decentralized, responsible self-government in industrial plants as the only alternative to total planning or *laissez faire*. The form in which we build our industrial institutions now, he concludes, will determine their structure in the post-war world.

This is but a charcoal sketch of Mr. Drucker's thesis. In his theory of a functioning society, his description of the mercantile society and the present industrial reality, his analysis of Hitlerism, his dissection of Burnham's theory of a managerial revolution, his exposure of the errors of rational liberalism, majority rule, and social planning, and above all in his exposition of the conservative approach to the development of a free industrial society, Mr. Drucker has given us one of the most searching and challenging discussions of fundamental processes at work today that has come from the press in many months.

ROBERT WORTH FRANK

Modern Japan and Shinto Nationalism, by Daniel C. Holtom. University of Chicago Press. $2.00.

Japan—A World Problem, by H. J. Timperley. John Day. $1.75.

Japan's Dream of World Empire: The Tanaka Memorial, edited with an introduction by Carl Crow. Harpers. $1.25.

These three books have but one thing in common—the fact that they are concerned with Japan as a world problem. Dr. Holtom, the greatest living Western student of the Shinto religion has given us a scholarly volume in which he deals with State Shinto and its relationship to the recent upsurge of Japanese nationalism.

The core of Dr. Holtom's argument is in his first two chapters on "The Religious Foundations of the Japanese State" and "Shinto and Japanese Nationalism." His position is that State Shinto, often mistakenly classified as a nonreligious patriotic cult, is religious in nature and has never been declared to be nonreligious by the Japanese Government. He furthermore sees the cult to be the fountainhead of certain dominant emphases of Japanese nationalism and the vehicle for accomplishing within a few short years "the deification of the political might of the military state."

The general theme of this book is one that has suffered much from the hands both of journalists and Christian interpreters of Japan. Dr. Holtom's profound historical and philosophical scholarship and his sound Christian position make this volume definitive for all future discussion of the subject.

Mr. Timperley is a well-qualified Australian journalist who has written widely on Chinese subjects. He has covered in this short book a broad range of subjects on which he gathered material in 1935 and 1936. His notes, however, fell into Japanese hands and war broke before he was able to write the book as originally contemplated. The author gives special credit to M. S. Bates and Harry B. Price, outstanding China missionaries, for advice and encouragement in the reconstruction of his book. Mr. Timperley has dealt in a popular manner with a number of historical matters concerning which the American reader should be familiar. His discussion of the motivating forces of modern Japanese aggression places a little too much emphasis on what he calls the "Paranoia Nipponica." His chapters on economic maladjustments and Nipponism and Nazism are representative of the trend of thinking at the present time, and appear to underestimate the importance of the population problem and to assume too close an affinity between the Japanese political system and that of Nazi Germany.

His final chapter on postwar planning is a definite effort written frankly from the Chinese viewpoint to state certain fundamental objectives that he thinks should be achieved to make peace in the Pacific assured.

Mr. Crow's book is largely made up of the text of the so-called Tanaka Memorial, along with comments on certain important passages contained in that document. The authenticity of the Tanaka Memorial, the existence of which has been officially denied by the Japanese Government, is today rather generally accepted. At all events the blueprint contained in it has been rather carefully followed by Japan.

The following quotation from the Memorial, however, constitutes the gist of the book to most readers:

"The Three Eastern Provinces are politically the imperfect spot in the Far East. For the sake of self-protection as well as the protection of others, Japan cannot remove the difficulties in Eastern Asia unless she adopts a policy of 'Blood and Iron.' But in carrying out this policy we have to face the United States, which has been turned against us by China's policy of fighting poison with poison. In the future if we want to control China, we must first crush the United States, just as in the past we had to fight in the Russo-Japanese War. . . . If we succeed in conquering China, the rest of the Asiatic countries and the South Sea countries will fear us and surrender to us. Then the world will realize that Eastern Asia is ours and will not dare to violate our rights. This is the plan left to us by Emperor Meiji, the success of which is essential to our national existence."

WILLIS CHURCH LAMOTT

Facts and Figures

Combatting Sex Crimes. The Cincinnati Bar Association has authorized County Prosecutor Carson Hoy, head of its criminal law committee, to confer with State Welfare Department officials regarding proper care of sex criminals in certain of the state's existing institutions. Several times in recent years local Churches have conducted special studies of the problem of the confinement of persons convicted of sex crimes. Each time an appeal has been made for more adequate handling of sex crime cases growing out of criminal assault on teen-age girls. Under present laws, according to Prosecutor Hoy, it is possible to sentence a mental defective to indefinite confinement, but there are no institutions to receive such persons so sentenced. Prosecutor Hoy states: "The pervert receives an ordinary prison sentence and soon is released to prey again on society." Local Churchmen have pledged their support in the movement of the Bar Association to deal with this difficult situation.

National Lottery "Unethical." Opposition to proposals for a national lottery as "unethical and economically unsound" was voiced recently by the Commission on Social Action of the New York State Council of Churches.

The commission will oppose at the present session of the New York Legislature all bills that have been or may be introduced to lift the ban on lotteries, to legalize bingo, and to relax statutory restrictions on gambling generally. Such action is consistent with the continued opposition of the commission to all attempts, both state and national, to legalize lotteries.

Hard Liquor Ban. War Department Circular Order, number 29, signed by General George C. Marshall, Chief of Staff of the Army, on January 25, prohibits hard liquor in the military establishments of the United States. As reported in *The New York Times* of February 4, the order revives the Federal law of 1901, prohibits "beer, wine, and any intoxicating liquors" upon "any premises used for military purposes by the United States. The long-forgotten law was invoked by the State Commissioner of the Alcoholic Beverage Control Board of New Jersey. Upon the complaint of the Borough of Collingswood, "bone dry" by local referendum, that its law had been infringed by the Army Camp brought by the war, the old law was recalled. "The protest was carried to the War Department," says *The Times* report, "and the law which had been ignored for a decade could no longer be ignored if Collingswood or anyone else wished to invoke it."

The order limits both enlisted men and officers to beer or light wines of not more than 3.2 per cent alcoholic content, pronounced by Congress in 1933 to be non-intoxicating. Beer is already available to enlisted men in Army establishments. The order forbids the sale or consumption of hard liquor in officers' mess or clubs in Army posts, where for a decade liquors have been available, free of Federal tax. The prohibition as to hard liquor applies, also, to civilian hotels taken over by the Army and now ruled as Army establishments.

Anti-Discrimination Bills. A bill introduced in the House of Representatives by Representative Clifford R. Hope (R) of Kansas would make unlawful discrimination because of religion, politics, or labor affiliation in Government positions or by firms holding Government contracts. Bill referred to Judiciary Committee.

Also pending before Congress is a bill to prevent discrimination because of color, race, or creed in places of public accommodation, entertainment, or amusement in Washington. Introduced in the Senate by Senator Barbour (R) of New Jersey, the bill provides for recovery, by the aggrieved person, through civil action.

Christian Social Action. Organized activity for the betterment of social conditions and support of favorable state and national legislation has been assured by the formation of the New Hampshire Council for Christian Social Action.

The council endorsed a proposal to have the General Court of New Hampshire memorialize the President and Congress to initiate steps for organization of a federation of the world; gave considerable discussion to alleged discrimination against refugee doctors; voted to study liquor control methods such as were recently adopted in Canada, as well as lottery questions; approved a recommendation urging amendment of the Social Security Act, so that lay Church workers may be included in this legislation; and outlined plans for a united observance on some Sunday during the spring when international work of all faiths for war victims will be emphasized.

Religion, Labor, and Management. Following an extended study regarding methods of bringing labor and the Churches into closer relationship a constitution has been adopted for an organization to be known as "The Committee of Religion, Labor, and Management Relations."

Sponsored by the Committee on Industrial Relations of the Syracuse Federation of Churches, the new organization declares its objects to be:

"1. To provide a common meeting place for the representatives of religion, management, and labor in Syracuse to discuss and act upon their common interests and problems.

"2. To provide suitable programs of information for the better understanding of the common needs of mankind as they manifest themselves in the domain of religion, labor, and management.

"3. To formulate plans and procedures, and to institute and carry on the same, to encourage and further the realization of the common needs of mankind.

"4. To provide any assistance that may reasonably be required of the association to the maintenance of good will among the organization's members and between them and any agencies with which any situation of necessity may arise."

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Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Forever and a Day—with Roland Young, Gladys Cooper, Ida Lupino, Brian Aherne. (R.K.O. Radio.) A series of episodes in the long life of a London house is related by its English girl tenant to its American owner, during a Nazi raid that eventually destroys the house. The history opens with a romantic Georgian tale, followed by two comic Victorian interludes and a tragic incident in the last World War. Throughout there is evidence of the courage and indomitable spirit of the English-speaking peoples. The continuity is surprisingly smooth, the play well cast, and the acting of outstanding merit. The settings, giving proper period atmosphere, and the skillful direction, have produced an unusually interesting film. **Family—Youth.**

The Young Mr. Pitt—with Robert Donat and Robert Morley. British Production. (Twentieth Century-Fox.) The threat of invasion by Napoleon, and the position of England during that perilous period in her history, is the background against which this fine interpretation of Pitt is dramatically projected. While some liberties have been taken with the actual facts in his career, Pitt's true role as the man who saw England's danger and fought to save her is honestly and correctly presented. The picture abounds in fine characterizations and the photography, costuming, and sets are highly successful in re-creating the period. Although a few sequences are repetitious, the film sustains its drama admirably and is excellent entertainment. **Family—Youth.**

Andy Hardy's Double Life—with Mickey Rooney, Lewis Stone, Cecilia Parker, and Ann Rutherford. (Metro-Goldwyn-Mayer.) Family comedy. This amusing episode finds Andy amidst blundering preparations for college life at his father's alma mater. There is an involved sale of his old jalopy, an outstanding check with no funds to meet it, romantic involvement with two pretty girls, and the very human and touching problem of dissuading his beloved dad from accompanying him on his first trip to college. **Family.**

Saludos Amigos. (R.K.O. Disney). Captivating studies in color of South American life as seen through the eyes of the Disney staff artists on an airplane tour. Episodes and characters include Donald Duck at Lake Titicaca; Goofy as a Gaucho of the Argentine; Joe Carioca, a gay parrot of the Brazilian market place; a sturdy, brave little mail-plane by the name of Pedro; and an exquisite "Brazilian watercolor" of dance and song. Combining "live action" with lovely art sketches, animated action, and humorous narration the film provides must-see entertainment for all. **Family.**

Dawn on the Great Divide—with Buck Rogers, Rex Bell, Mona Barrie. (Monogram.) An adventurous Western based on the novel *Wheels of Fate*, by James Oliver Curwood, in which a United States marshal takes a wagon train of railroad supplies and home-steaders through lawless Western frontier country. As he fights off desperadoes, watches for Indians, and maintains peace in the covered wagons, he makes a gallant figure on his horse Silver heading the great train across the prairies. **Family—Children.**

Commandos Strike at Dawn—with Paul Muni, Anna Lee. (Columbia.) After a short period of Nazi domination, the fishermen of a gay and peaceful Norwegian village revolt. Their leader in the underground activities that follow secures the help of the English Commandos in destroying a German airport in the Norwegian hills, and is killed in the ensuing raid. The Commando raid, well filmed, provides a thrilling climax to this somewhat synthetic and carefully told tale embodying the undefeated Norwegian spirit. **Family.**

Keeper of the Flame—with Spencer Tracy and Katharine Hepburn. (Metro-Goldwyn-Mayer.) A tense drama with an unusual plot. A newspaperman plans to write the story of a much-loved hero of the First World War, recently deceased. He becomes suspicious and finally convinced that the widow is responsible for the great man's death. The film reaches its climax in a direct accusation, the widow's confession of guilt and her revelation that her husband was a Fascist planning the downfall of his country. The picture, at this point, is somewhat cheapened by a series of melodramatic sequences that do violence to the excellent acting of the well-chosen cast. The picture as a whole, however, is well done. **Mature.**

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